PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF.
MWF

The
American Friend

Old Series
Vol. LV No. 13

June 24, 1948

New Series
Vol. XXXVI No. 13

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"Thou Wilt Shine as a Light"
Editorial

The death of Rufus M. Jones occurred June 16th. The next issue of THE AMERICAN FRIEND *will be a memorial to him.*

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For July 4—Micaiah, a Prophet of Israel

I Kings 22:1-40

There is joy and companionship at the time of harvest, but the Sower is always lonely. Truth does not come by popular uprising and common acclaim, it is found by the lonely seeker, by the research man in his laboratory, by the prophet in his personal dealings with God. Later the truth may become popular, and we may call its exponent, "Emancipator," but at the first society abhors him, calling him only "Abolitionist."

The almost unknown prophet, Micaiah, is one of those who elected to speak the truth as he saw it, even when it had to do with the fortunes of the rulers. The spirit of the king we recognize at least, for he said, "I hate him for he doth not prophesy good concerning me."

Writing in the *Atlantic Monthly*, Cornelia James Cannon said, "The friends who are the most stimulating to us are those who disagree with us. We dignify by the name of beliefs a jumble of traditions and superstitions and we need to go over them, periodically spurred by some skeptic, to sort out the grain from the chaff." Society, too, needs its gadfly to irritate by asking questions about our assumptions; about the things which "everybody knows are true."

Tragedy waits for the people when, as Micaiah charged, a lying spirit is in the mouths of the prophets. The prophet is a forthteller, one who speaks forthrightly, but if he fails to say what is true, from whence will truth be spoken. I believe unrepentently in democracy, and in the right of a man to tell the truth as he sees it. There was a time when every leading doctor in the world believed that disease came from demon possession, but one man hit upon the idea of the germ theory of disease. He was hounded out of all the learned societies. He was made the laughing stock of Europe. But he happened to be right, and the others happened to be wrong, and today we honor Anthony Leeuwenkock for his courage in telling what he had seen.

It sometimes happens that truth is nearer the surface than we think, however, and that a clear word, spoken in season, is all that is needed to precipitate it. Fox's experience in England indicates that the time was ripe for a publisher, and a word at the right time brought about astonishing results. Surely no one believes that the religious revival of the 17th century was produced by George Fox. The revival was incipient; it was tinder waiting for the flame, and Fox's words supplied the match.

Micaiah was a man who made a resolution, namely, "What the Lord saith unto me, that will I speak." His time needed a man like that, and our time needs him also. Are we held back from saying what should be said, perhaps because the king or his counterpart will not like it? Will learned societies look down their noses at us? Would we get into trouble with the powers in our local Meetings?

This lesson should not be merely an encouragement to our rashness. The world is not much helped by that. It is rather an encouragement to sincerity, to simple statement of, and practice of, the truth as we see it. It is one more evidence in the long experience of the race that one with God is a majority.

Questions:

1. Where should we be speaking out the truth today?
2. Are we being silent on matters which should be talked about?
3. In what spirit should our truth be spoken?

RUSSELL E. REES

For July 11—Bezalel, The Craftsman

Exodus 31:1-11; II Chronicles 1:5

The Hebrew people had a high regard for labor. They carefully taught their children to do something useful with their hands. Every child growing up should know how to do creative work; work which demands some skill and training. It has always seemed a matter of some importance that Amos was a tree doctor, and Paul was a tent maker and Jesus was a carpenter. It has fitted on to the fact that Fox was a shoemaker and Woolman, a tailor.

It is a question whether or not we have been wise in creating the chasm between the workers and the thinkers in society. Perhaps our thinking would be better if we were also craftsmen. It may be true that thinking, apart from some creative work, cannot be quite realistic.

Bezalel is said to be the first man in the Bible said to have been filled with the Spirit of God. He was a man of many abilities, having wisdom and understanding and knowledge, but the thing which marked him especially was that he was skilled in workmanship. He was a craftsman, and was dedicated to his work of making the furniture and fittings of the tabernacle, just as surely as the priest was dedicated to his service at the altar.

A doctor friend said one day, "I don't see why my son should not be just as consecrated to being a doctor as your son is to being a minister. And why not? We do desperately need men in all vocations who are there because, under God, that is where they ought to be. I take my car to a garage; is the mechanic consecrated? We are building a meetinghouse; are the masons consecrated? My child must have an operation; is the doctor consecrated? I eat a meal in a restaurant; is the chef consecrated?

The idea that labor is a curse and that we should be free from it, is, I think a grievous error. The only people who are happy; the only people who are really sane and sound in mind and spirit are the people who have found what they really want to do and, like Dr. Eliot of Harvard, can say that they are being paid to do what they would most like to do anyway.

Have you looked at your vocation recently? What is it, and in what spirit do you approach it? Do you realize that the degree of ability you show in it, is the mark of God's Spirit upon your life? A shoddy piece of work by a mason or a mechanic is just as disreputable, but no more so, than a shoddy sermon by a minister. Have you looked at your job? Do so; it may be bright and shining.

Questions:

1. What do you want for your children? Do you want them to please you, or to be what they can be happy in being?
2. Do you look down on a man because of his vocation?
3. Is skill a gift of God?

RUSSELL E. REES

The Rufus M. Jones memorial issue of THE AMERICAN FRIEND for July 8 will include a large glossy picture of Rufus Jones and tributes from well-known Quakers and some leading churchmen of America. Readers desiring additional copies should order them at once.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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E. MERRILL ROOT, Editor of Poetry

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$2.00 per Year

Old Series Vol. LV No. 13 | June 24, 1948 | New Series Vol. XXXVI No. 13

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

"Thou wilt shine as a light"

The death of Rufus M. Jones occurred after these words were in print.

RECENTLY we paid a visit to Rufus M. Jones. Seated by the open window and looking across the Haverford Campus, he recounted another visit made to him during an extended time of illness. It was in his boyhood, and two Friends called to see him. In the course of the visit one of the Friends stepped to his bedside, laid a hand on his head and said, "In a wicked and perverse generation thou wilt shine as a light to the world."

What magnificent prophecy! It was in line with Quaker "apostolic succession." Rufus Jones has, in turn, "laid hands" upon the heads of thousands of boys and others, helping them to shine in the darkness. Before leaving we paused with him and Elizabeth Jones in the silence and power of the eternal light, and after a word of prayer strode across the campus which seemed brighter and greener than usual. This light from Haverford is shining into nearly every cranny of the world.

What lifting power, when in our weakness and the world's darkness, some man of God is moved to say, "Thou wilt shine as a light in the world." It is prophecy reminding one of Isaiah, "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing."

Christian University for Japan

ONE of the most notable and important plans since the war ended is for a Christian University in Japan built and supported by the united efforts of all Christian churches in America. No longer are denominational efforts, as such, effective in their witness to Asia. The reaction against missionary sectarianism by Asiatics has had a large bearing on the move toward unification in America. Credit Christian missions with that result!

Steeped in denominationalism, Americans thought they understood their own varieties, but the Asiatics did not. They had not been through the same historical conflicts by which American churches divided and redivided. In the Christian gospel, Christians of Asia could see Christ, but not denominations. They could see the living heart of the church, but not the rivalry of the "churches."

There could hardly be a better witness and more fruitful service to the future of Japan than the creation of a Christian University which is now being planned by united Christian effort. The Japan Committee of the Foreign Missions Conference, in close cooperation with Japanese Christian leaders, is sponsoring the plan.

Shall We Outlaw Communism?

IT can be taken for granted that Communism is not the right answer to American problems, but the question of facing it as a faith, in the ranks of American citizens, is not so simple.

There are doubtless not only Communist political organizations in America, but also Communist "fronts." Non-Communist organizations working in the areas of social or political life especially those to the "left," are irritated and often embarrassed by Communist interference. Their persistent, tireless and subtle activities, unwelcome as they are in progressive organizations, often give these groups a false label which they do not want. They are not "fronts" for Communism.

The Mundt bill, H. R. 5852, is one kind of attack on this problem and, in our opinion, the wrong answer. This bill does not outlaw the Communist party or Communist "front" organization, but requires them to register. Its effect, however, will be quite the same as outlawing them. In either case they will go underground, where they thrive most in their natural habitat whereas they should be exposed above ground, as much as possible.

The better answer to Communism is not suppression but undercutting it with better answers than it can offer. The soil in which it flourishes is discontent, unemployment and injustice. Suppression is an oversimple and false substitute for putting our house in order.

Beyond that aspect of the question is the fear psychology which suppressionist measures foster. It tends to attack all groups, other than the stand-pat conservatives, and thereby dulls the cutting edge which a growing nation always needs. Enforced uniformity means death to democracy. This might, in fact, be the short cut to dictatorship, which suppressionist measures seek to forestall. There is no safe and simple substitute for a democracy irritated by political "heresies." How a nation responds to them with better answers than the heresies offer determines its success or failure.

It has been said that dictatorship is like a well ordered ship at sea. To the observer it is the last word in orderly transportation, with its crew drilled to command and its machinery throbbing with temporary power. After a while it strikes a reef and sinks, whereas democracy is like a raft—it never sinks, but your feet are always wet.

Democracy must be uncomfortable for it is a condition of growth, not a final economic pattern of life. It therefore calls for people who are ready to stand the pain of thinking and the discomfort of dissenting groups. Whenever a nation leaps to a simple and final answer, dictatorship has arrived—whether it be communist or fascist.

New Plan for Yearly Meeting Sessions

ONE of the Yearly Meetings in the Five Years Meeting is striking out upon a new course in their forthcoming sessions. In past years they have witnessed the declining attendance under the old system of "reports droned to an apathetic audience," as someone stated it. They are going to throw open the doors and let in the fresh air of evangelical spiritual concern on the basic issues which the church must face. Each morning of Yearly Meeting will be given to a major topic which will be presented by one speaker who will also lead discussion. It is expected that attending Friends will be drawn into the discussions. Only afternoon sessions will be given to necessary formal business.

What about committee reports? They will be printed and available, but not read or even summarized *as such*. Instead each committee will relate its work to the discussion of the daily topics. Formality will, presumably, give way to life and spirit—that is, if all goes well. At any rate it is high time that there shall be a new stir of life and concern in our gatherings. This new plan may not prove to be adequate, but it brings a breath of life just to read the plan. Which Yearly Meeting is it? Is it yours? Attend them all and see!

E. T. E.

The True Christian Witness—I

By Lewis Benson

IN recent years there has been a tendency to use the terms *absolutist* and *alternativist* to refer to two types of conscientious objectors to war and military service. The *absolutist* endeavors to avoid participation in war as far as it is humanly possible. The *alternativist* believes that mere non-participation in military activities fails to make a sufficiently positive and constructive contribution to the situation. He seeks to render non-military service that will express his peace convictions. The alternativist and the absolutist are both products of the pacifist movement.

I

The pacifist movement arose at the close of the Napoleonic wars. Its period of greatest activity and expansion was between 1919 and 1939. The initial impulse that started the pacifist movement was the awakened Christian conscience. The energies that kept it going through its earlier stages were derived from the faith of Christian men and women. In these modern days it is more usual to approach the peace problem from a standpoint that is divorced from faith. Many who make no profession of Christianity find themselves opposed to war.

The trend in the peace movement is towards an idealism that may or may not be religiously motivated. As a result of this the peace movement has become launched on a destiny of its own which is distinct from the destiny of the Christian faith and from the influence of Jesus Christ on the moral life of man. The peace movement must now be understood as an adventure of idealism containing many strands that are not of Christian origin. Keeping this in mind we may begin to grasp the meaning of *alternativist* and *absolutist* as we study the historical situation out of which these ideas developed.

We have already observed that pacifism began as an expression of Christian faith. What Devere Allen calls a typical viewpoint among early Christian pacifist leaders was expressed by Noah Worcester in 1814. "If the Christian religion is to put an end to war," he said, "it must be by the efforts of those who are under its influence. So long, therefore, as Christians acquiesce in the custom, the desirable result will be delayed." That which puts an end to war was believed to be "the Christian religion" and this was to be brought about by the moral decision of men of faith. This viewpoint no longer dominates pacifist thinking. Today, the peace movement embraces all creeds, all faiths and many with no religious affiliation. It includes labor groups and political groups and small sects and cults and many individuals of the greatest imaginable diversity.

With its Christian foundations so greatly weakened the pacifist movement has found it necessary to seek ideological foundations elsewhere. The idea which has gradually reached the ascendency in pacifist thought is the ideal of an international order where international coercion will enforce international law and armed conflicts between nations will become illegal. This is the positive solution which the pacifist movement offers to the problem of eliminating war.

The *internationalist* may have no personal scruple about engaging in warfare. His is an over-all plan, dealing with principles of political economy. Sometimes it happens that the internationalist is also convinced of the immorality of bearing arms. These unfortunate people are up against what Bertram Pickard calls "the peacemaker's dilemma." Bertram Pickard points out that "the 'organization for peace,' in the sense of creation of the institutions of government and the removal of many of the political and economic causes of war, will proceed along non-pacifist lines."

Pickard urges a resolution of this dilemma which is all at the expense of moral values. He councils a policy of non-interference with practical efforts toward a political solution. He urges a "becoming modesty" on the part of those who are convinced that it is wrong to bear arms, for, he says, compared to the role of the political strategist, the role of the Christian moralist is "secondary and subordinate."

II

In contrast to the "internationalist" is the pacifist whose pacifism begins with the inner moral problem—to fight or not to fight. He may not be a religious man but he has a conscience. He cannot find inner peace until this moral issue is resolved. In the terminology of certain pacifist literature he is called an "integral pacifist," meaning that his pacifism is an integral part of his philosophy of life and his sense of moral responsibility. When war comes the integral pacifist becomes a conscientious objector. If he refuses to submit to any military authority whatever, he is an absolutist. On the other hand, if he finds the negative aspect of non-cooperation unsatisfactory and yearns for a positive program of action he may appeal for some civilian service in lieu of military service.

The point of paramount importance is to be found in the fact that the quest for a program of alternate service always begins when the simple refusal to bear arms has ceased to have positive meaning. It was William James who first pointed out that the negative impulse behind mere conscientious objection was an insufficient motivating principle for pacifists. In wartime the nation dedicates itself to the cause of victory. Its young men perform acts of heroism and devotion. What we need, said William James, is a peace program calling for equal heroism and self-sacrifice — something that would be "the moral equivalent of war." As the peace movement has come to rely less and less on the Christian faith for its chief source of moral and spiritual strength, it has endeavored to replenish its dwindling reserves and moral energy through some such program as William James suggested.

At this point let us turn to the Society of Friends and see how these developments in the pacifist movement have effected its peace testimony. The Society of Friends had a testimony against war for a century and a half before the rise of the peace movement. For a hundred years after its inception the peace movement was a kind of little brother to the historic peace churches. Today the peace movement has become a vast conglomeration of many political, social and religious forces all striving toward the goal of a warless world. It is inevitable that the old "peace churches" should now begin to feel the impact of this movement and already it is evident that pacifist ideologies are influencing the thought and action of Christian churches. What concerns us here is just what effect all this has had on the ancient Quaker peace testimony, a vestige of which has survived into this 20th century.

(To be Continued)

Recent Glimpses in Germany

By Leslie and Blanche Shaffer

EARLY this spring we were able to visit in Berlin, Leipzig, Braunschweig, Hanover, Bad Pyrmont, Kassel, Frankfurt, Darmstadt, and Heidelburg. The day we entered Germany a heavy mist shrouded everything, giving an ominous sense of mystery, but as time went by and we were able to see the destroyed cities, we knew we were looking upon the "unveiled face of evil." Behind the evil appearance of ruins one can find many constructive efforts.

* * * *

It was a rare experience to attend part of a Quarterly Meeting held in Leipzig, in the Russian zone. We arrived only in time to hear the discussion of the main talk given by the Clerk of the Yearly Meeting, Willy Wohlrabe, on "The Quakers' Attitude to Politics." Cooperation with the authorities was encouraged so long as it could be positive and without compromise to one's fundamental principles. In general conversation we learned that Friends had given much thought in answering a questionnaire presented to all religious groups in the Russian zone. It provided them with a chance to offer a well-thought-out statement of their faith and principles.

At the Quarterly Meeting they discussed at length the differences between anxiety and fear and affirmed that in contact with people in authority one should strive to be fearless and to remember that there is also a divine spark in the representatives of authority. They told several stories to show the positive results of fearlessness and to illustrate the human response of soldiers and officials. One story, for example, was of a school teacher who taught her class Russian songs which the children sang to the soldiers when they came.

* * * *

The Quarterly Meeting in Berlin brought together over a hundred Friends from the Russian zone. They met at Mittelhof, the neighborhood center sponsored by the AFSC—a place which Friends describe as an island in an island. As in Leipzig, Friends often expressed the concern that they might be bridges between the East and West. Many accounts were given to illustrate the effectiveness of this bridge building, while an equal number of experiences were recounted where the efforts had been ineffective.

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The great sense of loneliness which most Friends seem to feel makes them seek in their meetings for worship times of spiritual fellowship and help in overcoming the hardships of life. Even in such a completely destroyed city as Dresden, Friends have been meeting again since 1947. In one of the discussions at Berlin on the question of security, Friends agreed after much groping that they should give up the search for exterior security and truly realize that in an unstable world there is only an inward security. Being in an epoch of transition, Friends should manifest a spirit of adventure and daring.

* * * *

The visit to Bad Pyrmont, where we attended meeting for worship in the Yearly Meeting Quaker House was a real experience. Nestled in the hills and bearing no scars of war, the little town has become the center of a large rehabilitation program for men injured in the war. Many maimed veterans are seen on the streets, and one is grateful that they are being restored to a useful life. The Rest Home operated by Friends Service Council of London Yearly Meeting is a haven—in its quiet atmosphere both Germans and individuals from displaced persons camps are given some respite from the tragedies of their lives. Most of the guests tell willingly of their experiences in prison and concentration camps and speak of lost homes and lost family members. Several of the women of the town are active in the sewing rooms directed by members of the Pyrmont Friends Meeting. One sees old clothing transformed into new garments, and people who come in rags leave the place with new dignity and self respect.

* * * *

The publishing house of Leonhard Friedrich has started again in spite of shortage of paper and many other essentials for publishing and binding. Among the new publications are translations of some of the works of Rufus Jones, Douglas Steere, Thomas Kelly, and D. Elton Trueblood. The Quaker House, in its calm picturesqueness, is the center of many activities and lectures in the town, and from Easter onward it has again become the setting for various study groups, one being on "Natural Sciences and Religions," and was specially for young Friends. Other study weeks will be led by Emil Fuchs and August Friche on a subject in which both are very competent: "Quakerism and Political Life."

* * * *

To this subject also, German Friends, especially those in the Eastern zone, are led to give much attention. The division of East and West, which is much

in their minds, would mean for them the division of the Yearly Meeting. It is not this self interest, however, which motivates their political concern but the fact that partition means we have failed to find an adequate solution. Some Friends feel that the solution to the present evils lies in a positive Christian socialism and are working actively to bring about such a condition.

* * * *

More even than in the field of politics Friends in Germany are active in education, several being teachers, while others occupy positions of importance in the Ministry of Education. August Friche in Kassel expects much from the new school reforms, which emphasize the training of the "whole child" rather than the processing of scholars. Willy Wohlrabe, in the Russian zone, has great responsibilities in the school administration and the development of new plans. He is also a member of the editorial board of a large publishing house which puts out attractive booklets on a variety of subjects.

* * * *

Since they are required to meet such different needs, the community centers operated in Germany by the American Friends Service Committee and Friends Service Council are quite different from the International Centers in Paris and Geneva. In Germany, the basic needs of life are so urgent that the centers contain sewing rooms, carpenter shops, shoe repair shops, and laundry rooms. In Darmstadt we saw a group of women sewing for the community and mending garments which we should have imagined were beyond repair.

* * * *

In the Mittelhof, in Berlin, we saw children's shoes made from old boxing gloves and leather handbags. In all their concern for utility, the workers have not lost sight of the need for the artistic, as was evidenced by candle holders nicely carved from white birch wood by the carpenter and the many embroidered belts and caps. Kindergartens, play grounds, discussion groups and libraries are some of the activities which help to meet the urgent needs. Thus, amidst destruction and confusion, constructive forces are at work renewing life.

Thou, Christ, convince us by Thy Spirit, thrill us with Thy divine passion, drown our selfishness in Thy invading love, lay on us the burden of the world's suffering, drive us forth with the apostolic fervour of the early Church. So only can our message be delivered—"Speak to the children of Israel that they go forward."

JOHN WILHELM ROWNTREE

QUIETING A QUAKER CONSCIENCE

BY SETH B. HINSHAW

Here are some short prescriptions for "sleeping powders," or shall we say a stimulant, written "other-end-to"? At any rate, read it.

A Quaker conscience may be a very troublesome thing when one has a mind to sleep. Perhaps some suggestions as to the most effective ways of soothing a wakeful conscience might be welcomed by some who persist in sleeping through the critical hours of the present day.

The Scriptures speak of *searing* the conscience as with a hot iron; but this is a very harsh phrase which we commonly reserve for those outside the Society. Lulling or soothing the conscience is a more acceptable and orthodox practice for Quakers in good standing.

The first major suggestion for achieving a high state of drowsy comfort is this — avoid being too well informed, particularly about social questions. (This should not be too difficult, judging by the number of us who accomplish it!) One can always avoid reading and study, and thus close the major channels of information. To be sure, irritating individuals may occasionally break through and force a few facts upon us, but we can always assume a resentful and defensive attitude toward such trouble-makers who seem to take a delight in making people unhappy.

Obviously, things about which we do not know are not likely to trouble us greatly. This is true, for example, with regard for the desperate need for workers on our mission fields. Personally, I am convinced that the only possible way for us to be comfortable about this situation is not to be well informed about it. To *know*, if one is spiritually sensitive in the least, is to experience extreme heartache.

Within our own country, the less one knows about such issues as U.M.T., the more complacent he may be. Too much information, too many facts, and one is liable to be under heavy concern, which is a most uncomfortable state of being surely. Ignorance may not always mean bliss but in such instances it contributes greatly to one's comfort.

Or again, there is the question of World Government. The desperate urgency of the hour is causing those who know and understand the issues of war and peace, and the grave portents of the hour, to pace the floor in the still hours of the night. These restless people who *know* are tugging at our coat sleeves, trying to tell us what they see. They labor with Congressmen and speak at all manner of civic clubs. Friends who have a mind to be complacent would do well to avoid such people, lest they be brought face to face with facts. In such case, the repetition of many soothing platitudes will be required to induce sleep again.

The second major suggestion applies when *truth* breaks through in spite of all defenses: Try not to think about it, especially at night, or in a quiet meeting for worship. Noise and extreme activity are very useful in preventing disturbing thoughts about moral responsibility. Be careful never to question a prejudice, for a little reasoning or reference to the teachings of Jesus might upset one's whole spiritual equanimity.

Above all things, guard the gateway of prayer. Suppose that in a careless moment you should say, "O God, to whom the cry of the desolate goes up day and night, brood over their suffering with infinite, healing love. Lay upon my soul the burden . . ." Truly, it is possible to get into most embarrassing predicaments while praying! Have you not found it so? This is particularly true in our day when there is such appalling despair and desecration of the human spirit to be found in the world.

The third major suggestion for comfort, in case one can't help catching some glimpses of the needs of suffering humanity, is to propound these devastating questions: "But what can *one* person do? Do you expect *me* to change the course of human history?" When you have propounded these questions, like Pilate, do not stay for an answer. Some impertinent mind would be sure to suggest that the Quaker genius lies in lighting a single candle, or in feeding a single person, when one cannot cope with the entire situation. Or somebody might launch into a whole irritating discourse on individual responsibility.

The fourth major suggestion, in case the three above fail, is this—promise to do something about it sometime, perhaps right away. This is particularly effective in the realm of personal religious experience. From a psychological standpoint, quieting the conscience in this manner is vastly superior to engaging in any open conflict. Incidentally, this practice bears the testimonials of several thousand satisfied Quakers. If it has proven comforting to so many others, why not you?

If we work upon marble, it will perish; if on brass, time will efface; if we rear temples, they will crumble into dust; but if we work upon immortal minds, and imbue them with principles, with the just fear of God and love of of our fellowmen, we engrave on these tablets something that will brighten to all eternity.

DANIEL WEBSTER

Quakers As Seen By Russians

By William Edgerton

What do Russian Communists think about Quakers? Well, here are some authoritative records. It is evident that Quakers must try to improve the record—but not for the sake of the Quakers. This is written by one who is a Friend and a student of Russia.

THE differences that separate the Soviet Union from the rest of the world, and particularly from the West, offer a challenge to the Society of Friends that cannot very well be evaded. The nature of these differences makes it very hard to achieve anything more than immediate and short-term solutions on the level of international politics. The need to find longer-range solutions and to build genuine understanding between the Soviet and non-Soviet worlds presents Friends with an opportunity to put Quaker convictions and all the fruits of Quaker experience to their most important and perhaps their severest test.

There is a danger that Quaker convictions about the essential unity of all mankind may lead Friends to underestimate the importance of two great barriers to mutual understanding between the Soviet Union and the West.

One is the type of cultural barrier with which Friends are familiar from their work in various foreign countries, particularly those with such a different cultural heritage as India, China, and Japan. Any effort to understand Soviet Russia today requires some understanding of the history of pre-revolutionary Russia, with its Greek Orthodox religious and cultural background, its long subjection to the Mongol invaders, the Czarist tradition of absolutism, and the position of the Russian peasantry both during and after serfdom, to mention only a few important elements.

The second barrier to mutual understanding is Russian communism. For Americans this is the more difficult one to surmount, because we tend to misjudge the character of Russian communism and to underestimate the stability of its power within the Soviet Union. It is not a mere political theory, and still less a mere political platform. It is a total philosophy of life, a kind of universal church without a god, as all-embracing as the Roman Catholic Church in medieval Western Europe. This communist religion has so completely changed the thinking and habits of the Russian people that it is quite futile for any Friend to hope to understand Soviet Russia without getting a thorough grounding in its principles.

THROUGH SOVIET EYES

As one step toward understanding Soviet Russia, Friends may find it helpful, and perhaps interesting as well, to get a view of Quakerism through Soviet eyes. For this purpose a complete translation is given below of two Russian articles appearing under the entry *Kvakery* (Quakers) in Soviet encyclopedias. The first was published in 1929 in the ten-volume *Malaya Sovetskaya Entsiklopediya* (Little Soviet Encyclopedia). The sentences given in brackets were omitted when the article was reprinted in 1937 in the revised edition of this work:

QUAKERS (English: tremblers), a religious sect that arose in England in the 17th century and calls itself "The Society of Friends." George Fox, the son of a weaver, is considered the founder of the sect. The spread of the Quakers occurred in the period of the Stuart Restoration, when the political activity of the petty and middle bourgeoisie was in a state of decline and exhaustion after the Civil War (*see* ENGLISH REVOLUTION). The Quakers reject the official church organization, the priesthood, sacraments, and outward rituals, and they preach a temperate manner of life. The Quaker houses of prayer are devoid of all ornamentation whatsoever. [The organization of their communities is democratic: the believers choose their officials from among their own number.] Their refusal to pay the church tithe, along with their rejection of violence and war, called forth repressions against the Quakers in the Restoration Period. Quaker teachings were propagated in Scotland, Ireland, and North America, where the Quakers founded the colony of PENNSYLVANIA (*which see*). [The Quakers were at first the ideologists of the decaying petty bourgeoisie. In the course of the 18th century the Quaker communities grew rich: the preaching of a temperate pattern of life became a weapon for the accumulation of capital. A number of bankers came out of the Quaker environment.] The Quaker sect has been maintained down to the present, especially in Great Britain and the U. S. A.

[*Literature*: Ed. Bernshtein] *Socialism and Democracy in the Great English Revolution,* latest edition, Moscow-Petrograd, 1924.]

[—P. Shchegolev.]

The fifty-odd volumes of the *Bolshaya Sovetskaya Entsiklopediya* (Great Soviet Encyclopedia) constitute a vast survey of every field of human knowledge as seen through the Marxist eyes of the leading Soviet scholars. The only work I know that is comparable to it is the *Catholic Encyclopedia,* which likewise offers a compendium of universal knowledge from its own equally authoritarian but greatly different point of view. The article translated below was published in the *Great Soviet Encyclopedia* in 1936:

QUAKERS, a Christian Protestant sect, founded by George Fox at the time of the English Revolution (1647), who got their nickname ("quakers"—tremblers) from the movements that accompanied a state of religious ecstasy in the first Quakers. The Quakers, who were at first one of the radical petty-bourgeois Independent groups (*see* INDEPENDENTS), reject the usual church organization and acknowledge the "Inner Light" as the only source of religion. The Quakers themselves use the name, "The Society of Friends." In early times, rejecting the payment of church tithes, military service, and official oaths, the Quakers aroused persecutions against themselves on the part of the Church and the State, both in England (especially in the period of the Restoration) and in the American colonies, where the first Quakers appeared in the 1660's. However, the spread of Quaker teachings among well-to-do farmers and merchants led to their being recognized by the authorities in the 18th century; in 1681 W. Penn bought territory for a Quaker community that later became the state of Pennsylvania in the U.S.A. Although the Quakers soon lost their power to govern this colony, their influence continued to be considerable. The Quakers' protests against excessive luxury; their Puritan ethics, based upon stinginess, prudence, and elementary conscientiousness in business transactions — all this promoted the prosperity of Quaker communities in the period of early capitalistic accumulation. Toward the end of the 18th and beginning of the 19th centuries the Quakers took an active part in the Industrial Revolution in England, contributing a considerable number of inventors and owners of industrial enterprises. The Quakers led the ABOLI-

TIONIST movement (*which see*) in the U.S.A., since the advantage of free labor over slave labor was clear to the progressive bourgeois supporters of the Quakers. At the same time in their capacity as owners of industrial and commercial enterprises the Quakers heartlessly exploited their own workers and in particular children, a fact that was noted by Marx (*Capital*, Vol. I, 8th edition, 1935, p. 171, footnote). Gradually the well-to-do Quaker communities ceased carrying on propaganda, and on these grounds at the beginning of the 19th century there arose a schism within the American Quaker movement. In the 19th century the Quakers as well as other dissidents in England took an active part in political life, and supported the Liberal Party, many prominent members of which, for example BRIGHT (*which see*), were themselves Quakers. Ample means and connections and a widely practised philanthropy secure for the Quakers considerable political influence. Many of the Quakers are well known in England and the U.S.A. as industrialists and business men, skillfully applying a policy of rather cleverly veiled bribery to the upper stratum of their workers and at the same time revealing themselves as opponents of collective bargaining, trade unions, and organized labor in general.

Literature: Weber, M., *Gesammelte Aufsätze zur Religionssoziologie, I*, 1-206, Tübingen, 1920; Granovski, T., *Works* (Article on Quakers), 4th ed., Moscow, 1900; Grubb, *Quakerism and Industry before 1800*, London, 1930.

—I. Zvavich

Karl Marx's footnote on Quakers, to which this article refers, is given below in a translation directly from his German edition. It may also be easily found in the first volume of any complete English translation of *Capital*, Chapter 8, footnote 55.

55. *Reports of the Inspector of Factories for the half year ending October 31, 1860*, p. 23. The following curious item shows with what fanaticism, according to their testimony in court, the manufacturers opposed every interruption in factory work. In the beginning of June, 1836, information reached the magistrates of Dewsbury (Yorkshire) that the owners of eight large mills in the neighborhood of Batley had violated the Factory Laws. Some of these gentlemen were accused of having kept five boys between twelve and fifteen years of age at work from 6 a.m. on Friday until 4 p.m. on the following Saturday, not allowing them any rest except for meals and one hour's sleep around midnight. And these children had to perform these thirty hours of unceasing work in the "shoddy-hole," as the hole is called in which wool is pulled to pieces, and where clouds of dust, shreds, etc., force even the adult workman to keep his mouth covered with handkerchiefs to protect his lungs! The accused gentlemen affirmed instead of swearing—as Quakers they were too scrupulously religious to take an oath—that in their great compassion for the unfortunate children they would have allowed them four hours sleep, but the obstinate children simply would not go to bed. The Quaker gentlemen were fined 20 pounds.

WE CAN STOP WAR TRENDS

By WILLIAM B. TRUEHART

Strong passions have been unleashed in the world today; passions of insecurity, fear, and mistrust, which are breeding intense hate—the culmination of which may well be World War III. With the atomic bomb and the new weapons of biological warfare, a few grams of which can destroy a city of ten million, the next war may mean the end of civilization as we know it. Other civilizations before us have perished through greed and injustice—Egypt, Greece, and Rome.

As Christ Taught

What are we Quakers who represent a traditional peace church doing about it? What *can* we do? What would Christ have us do? He said in Matthew 5:39, "But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also"; and in Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Then again, when Peter asked Him how often he should forgive his brother who sinned against him, Jesus said, "Until seventy times seven."

Do we really believe this; that good can overcome evil; that love can vanquish hate? Do we take Jesus seriously? I say that the only thing that can stop the headlong plunge into war is a mighty awakening among sincere Christians. Jesus was serious when He admonished us to love our enemies; to overcome evil with good; and to turn the other cheek. If we Christians who profess to take Him seriously really want to follow Him, *now* is the time to demonstrate it. We *can* stop the plunge into war.

It is true that a powerful force for evil has been built up through mass hate. But that is a negative, satanic emotion. A tremendously stronger force can be built up through love; a force which will overwhelm and melt the mass hate. Mass love has never been tried. It is the one thing that can turn the tide; and organized Christians are the only groups which can demonstrate this.

On a Detour

What do many of us do? Perhaps unknowingly, we sanction the methods that are leading us into war. We think we have to "get tough with Russia;" build up a strong army through conscription or Universal Training; stop Communism by tough talk; then, if that fails, through economic sanctions, or even troops.

I'm certainly not "for" Russia or her system—quite the contrary, but I think we are following a course which is almost sure to provoke an "incident" which will launch the whole world into a war more terrible than we can possibly imagine. If we really want to practice love on an international scale, the first thing we should do is to defeat the proposals for conscription; destroy our stock pile of atomic bombs; and send aid to war-devastated Europe without thought of dictating what kind of government the recipient nations must have.

The Russian people — the common people—do not want war any more than we do. John Steinbeck found this out, and reported it in his recent *Russian Journal*. They are fearful that we are going to attack them. Deliberate propaganda on the part of their leaders? Perhaps so. But we certainly don't help matters any by our "tough" talk. The proposal above would completely disarm suspicion, and would show the world that the greatest democracy in the world really believes in the Christian way.

If this country becomes involved in another war, most Christians will feel as if they have to help out the war effort, either on the battlefront or at home; little thinking that they are engaged in wholesale killing, destroying of cities, bringing hunger, starvation and disease on helpless peoples, and preparing themselves for the reward of sinners of the worst sort. If a soul is condemned for killing one fellow human being in civilian life, how much more would it be condemned for killing twenty in the mass murder called war? Yes, even those who tacitly sanction war, and help out here at home, are guilty, too. Legalizing murder in the form of war does not make killing any more right.

It is Personal Guilt

Do we apply the same kind of reasoning and morals on an international plane that we do on an individual plane? Most of us would be horrified at the thought of killing our neighbor, burning his house, and crippling his children. But apparently, because a whole nation does this to another whole

nation, it makes it all right. Fellow Christians, this is utterly insane, and any sane man in peace time will admit it.

Of course, there are deep causes of war besides emotions. There are the international trade restrictions which breed prejudice, rivalry, and hatred. There are poverty, internal injustice, and oppression in various countries, which give rise to dictators who sow the seeds of international hatred and war. There is injustice in the monopolization by a few of the earth's natural resources which God created for all mankind. For a lasting, just peace, certain measures will have to be taken to correct these inequities.

But the one biggest, single thing which can turn the tide *now* is an aroused Christian public. And the Society of Friends can take the leadership. Letters, post cards, and telegrams should deluge Congress urging that Selective Service and U.M.T. be defeated, and that the European Recovery Plan, or any other form of aid, be not tinged with "musts" regarding economic or political systems or beliefs. This is the first and vitally needed step. Then a Christian movement for love, peace, and justice, led by Quakers, can sweep over this nation and over the world, destroying forever the seeds of fear, hate, and war.

We have only the two alternatives: Christ's way or war. There is no other choice. Which way do we Christians choose? We do not have much time to make up our minds.

AS OTHERS SEE US

View from India

In the language of the British forum, many Americans will echo, "Hear! Hear!" to the following appraisal of American foreign policy by *The Guardian,* a Christian weekly journal of public affairs, published in Madras, India:

The vagaries of United States of America foreign politics stand exposed by the recent *volte face* in their relations to Palestine and China. It was mainly at the insistence of the United States representatives in the U.N.A. that the partition plan of Palestine was accepted by the rest of the nations. But the American withdrawal of support to the plan now is said to have been due to the fear that if the partition plan were to be put through, it might involve Russian intervention in that area, an eventuality the United States would strive to avoid. Similarly the United States, that once insisted on reformation of the Chinese Government before an economic aid was given it, is now advocating both economic aid and military aid to China. Expediency, rather than consistency, seems to be the cardinal tenet of American politics in these spheres. The desire for quick results rather than long-term welfare of all concerned is the keynote of diplomatic procedure. The practice of placation, appeasement which, one ardently hoped had ceased with the victory in the last war, is once more in vogue. And this is by no means the best manner of winning the confidence of other nations and their support. Small wonder then that U. K. (Britain) should take a neutral attitude, temporarily, with reference to Palestine.

I happened soon after to attend one of his (Whitefield's) sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles in gold. As he proceeded, I began to soften, and concluded to give the coppers. Another stroke of his oratory made me asham'd of that, and determin'd me to give the silver; and he finish'd so admirably that I empty'd my pocket wholly into the collector's dish, gold and all.

BENJAMIN FRANKLIN,
from "His Autobiography"

THE SYCAMORE

Have you heard the tale of mystic lore
About the ancient sycamore?—

The sycamore that, even by night,
Seems to cast through the darkness, light?

That, when you see it by the brook,
Gleams with a clean and chastened look?

Once in the past's eventful day,
Christ the Savior came its way.

And into the branches of this tree
Zaccheus climbed, so he might see.

The same soft breeze that cooled Christ's brows
Caressed the sycamore's leaves and boughs.

And from the Lord's majestic grace,
A new light glowed on Zaccheus' face.

And from that time he cast away
All things that once led him astray.

And from that time the sycamore too
Shone with a splendor keen and new.

If we would find such shining grace,
We too must gaze on Christ's own face;

And, like the sycamore, cast our bark
And shine like silver through the dark.

HENRY HALBISCH

WAIT

The fields are greening, buds burst on the trees,
New vigor comes with every whispering breeze;
All Nature seems to say: "Be glad; rejoice!"
And yet I wait, and hear the Master's voice:
"Trust not alone in these," I hear Him say,
"For Nature's beauty soon will pass away.
These things for earthly joys are sent to you,
To give you courage, faith and hope anew
To walk with me and seek for better things:
So walk with these that you may find your wings."

ANNA B. POLLOCK

ON CALIFORNIA HILLS

I will lift up mine eyes unto the hills,
Eternally unto the strong limned hills.

Here now they lie
Above the orange groves, the olive's gray . . .
Long, fluid hills, strong lined on western sky
That smells of sea, that scents the hill-grown hay
And breathes a song of strength where grasses sigh.

Warm sun above
Falls dear as grace on golden grass: no mist,
Limp-fingered, curls in twilight now to glove
The hills in gray. Here walks the heart, sun kissed,
And is sustained by strength and warmed by love.

PATRICIA M. JORDAN

FARMLAND, INDIANA, MEETING ANNIVERSARY

Farmland Meeting is situated near the center of Indiana Yearly Meeting of which it is a part. About 1874, some of the members of Cabin Creek Meeting, then part of Poplar Run Monthly Meeting, felt a concern and with the consent of the Meeting came to Farmland to hold meetings among Friends here. About 1876, a Preparative Meeting was set up and later a meeting-house was built.

The Meeting now has a membership of one hundred and seventy-six and an average attendance for Sunday School of slightly less than one hundred. The average attendance for the meeting for worship is about sixty The largest attendance this year was on Easter, with two hundred and twelve present on Sunday, May 23. The Meeting observed the fiftieth anniversary with Fred E. Smith speaking.

He became the first resident pastor of the Farmland Meeting in 1898, and helped build the parsonage and rebuild the church after the old church burned in 1903. Since that time he has served several Meetings in the Yearly Meeting and traveled over many states in the interest of the Five Years Meeting. At present he is pastor of Jericho Meeting. Other ministers in succession were: William Carter, John Kittrell, Pearl Williams, Mary McVickers, Milo S. Hinckle, Charles Swanders, Charles Sweet, Frank Long, Clinton Reynolds, Claude James, Charles Hiatt, Franklin Chant, Ralph Lawrence, Truman Whitaker, Rachel Osborn, and Francis Clark Brown, the present minister, who takes the pastorate at Wabash next September.

The present pastor came to Farmland in September, 1945. The last two years he has been secretary of the Yearly Meeting Executive Committee, and one of the reading clerks. Together

FRED E. SMITH
First Minister, 1898-1904

FRANCIS CLARK BROWN
Minister, 1945-1948

with his wife, Helen, he has had a very busy program for the Meeting which has resulted in fine cooperation and a large increase in attendance.

SCHEDULE OF YEARLY MEETING SESSIONS

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservative; I—Independent.

NEW YORK—F—July 30-August 6; Silver Bay, New York; GEORGE A. BADGLEY, *Clerk*, Wappingers Falls, New York.

NEW YORK—FGC—July 30-August 6; Silver Bay, New York; HOWARD E. KERSHNER, *Clerk*, 55 Central Park W., New York City, New York.

NORTH CAROLINA — F — August 3-7; Guilford College, North Carolina; SAMUEL L. HAWORTH, *Clerk*, Guilford College, North Carolina.

ILLINOIS—FGC—August 12-15; meetinghouse near McNabb Illinois; GEORGE H. WATSON, *Clerk*, 6515 Greenwood Avenue, Chicago 37, Illinois.

PACIFIC AND PACIFIC COAST ASSOCIATION—I—August 12-15, Seattle, Washington; BEN DARLING, *Clerk*, 11724 Exeter Avenue, N. E., Seattle 55, Washington.

NORTH CAROLINA—C—August 14-18; Cedar Grove, Woodland, North Carolina; MAHLON NEWLIN, *Clerk*, R. R. 2, Graham, North Carolina.

WESTERN—F—August 16-22; Plainfield, Indiana; MILO S. HINCKLE, *Clerk*, Plainfield, Indiana.

OHIO—I—August 12-22; Damascus, Ohio; RALPH S. COPPOCK, *Clerk*, 711 Wright Avenue, Alliance, Ohio.

WILMINGTON—F—August 17-22; Wilmington College, Wilmington, Ohio; BURTON S. W. HILL, *Clerk*, Eden and Donahue Streets, Cincinnati, Ohio.

CENTRAL — I — August 18-22; Union Bible Seminary, Westfield, Indiana; J. EDWIN NEWBY, *Clerk*, Westfield, Indiana.

IOWA — C — August 18-23; Paullina, O'Brien County, Iowa; JOHN P. WILLIAMS, *Clerk*, Springville, Iowa.

INDIANA — FGC — August 19-22; Waynesville, Ohio; LAWRENCE FURNAS, *Clerk*, Waynesville, Ohio.

IOWA — F — August 23-29: College Avenue and North C Streets; ROY S. WILLIAMS, *Clerk*, 633 North C Street, Oskaloosa, Iowa.

OHIO — C — August 28-September 1; Stillwater near Barnesville, Ohio; CHARLES P. MORLAN, *Clerk*, Friends Boarding School, Barnesville, Ohio.

WESTERN—C—September 4-7; Sugar Grove near Plainfield, Indiana; ALBERT MAXWELL, *Clerk*, Plainfield, Indiana.

INDIANA—F—September 21-26; Main at 15th Street, Richmond, Indiana; NORVAL E. WEBB, *Clerk*, 25 South 15th Street, Richmond, Indiana.

KANSAS—I—October 12-17; University Friends Church, Wichita, Kansas; GURNEY T. HADLEY, *Clerk*, Coldwater, Kansas.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

The Church, the Gospel and War, edited by Rufus M. Jones, Harper and Brothers, $2.00. This is a compilation of nine statements on the subject by as many prominent Christian leaders: Roland H. Bainton, Herbert H. Farmer, C. Paul Gliddon, Percy Hartill, Lawrence Housman, Charles W. Igle-Hart, Kenneth Scott Latourette, Kirby Page, Charles E. Raven, Evelyn Underhill and Edward Ingram Watkin. The book brings together in one clear and concise volume the best on Christianity and war, from several viewpoints of Christian thought.

Prayer and the Common Life, by Georgia L. Harkness. Abingdon-Cokesbury Press, $2.50. This is one of the two books receiving the Abingdon-Cokesbury Award for 1947. It is written with the usual clarity and brilliance which characterizes the writing of Dr. Harkness. It is a book that will doubtless receive general appreciation for its ministry to the very personal needs of people in their daily lives. It is a delightful combination of the spirit of meditation and of study. The power lying latent in human hearts will be touched and released by the lines in this book.

Let's Talk Shop

By Harold N. Tollefson

Here is one member of the Five Years Meeting Executive Committee who went home from the Executive Committee Meetings and began to do something about it. Harold N. Tollefson is Secretary to Baltimore Yearly Meeting.

I HAVE just returned from a conference of Friends — usually called "Board Meetings"—held in Richmond, Indiana. Friends from California, Nebraska, New England, North Carolina—eleven Yearly Meetings in all, came together to share their concerns, study their reports from mission fields, colleges, Bible Schools, peace projects, and evaluate the results. Some of these folks were appointed to these many Boards and Committees, and they worked long and late at their assignments, a labor of love.

My particular responsibility was with the Executive Committee. They follow the work of the Boards, review their budgets and objectives, open or close doors of service accordingly. No. they are not a hierarchy, but representatives of Yearly Meetings who must see the work of all the Boards through the eyes of their own people back home. In a sense, they are the conscience of the Yearly Meetings, and they must be guided by that same Christ within that moves upon the conscience of the individual Friend. It is no easy task they faced, and decisions were made with real deliberation. How does it feel to be one of those entrusted with these momentous decisions?

There are mingled feelings—of horizons being pushed back on the missions field, the college campus, the Bible School, the social-moral order, international scenes; a challenge to go forward into fuller service to those who look to us for guidance,—to provide the medical and educational personnel on the frontiers, to provide more adequately the Friendly literature needed in our Meetings and Bible Schools; to stem the tide of moral decline brought on by wars, crime, liquor, narcotic, movies and commercial interests who seek their own profits regardless of consequence to personality. We faced the fact of the inadequacy of our finance, our approach, and personnel.

Through it all, we were aware of the Presence in the Midst, not an impersonal Galilean of long ago, but One who lives and urges "Go ye into all the world, and make disciples of all nations." His ministry, His message, His power were evident in the days together at Richmond, Indiana.

We had to think of the folks back home, of their givings to the work of the Society, their prospects for increased or decreased giving for 1948-49, their dedication to the Kingdom of God at home and throughout the world. Some of us had full faith, others had some misgivings, and we faced honestly the task of fitting the needs of all the Boards with the prospective income to the Five Years Meeting. What was the answer? Friends, you may make your own answer. For several years the United Budget has been as follows:

	Budget	Actual Income	Per Cent
1944-45 ...	$ 82,000	$67,703.33	82.6
1945-46 ...	88,000	77,451.90	97.8
1946-47 ...	98,000	90,953.16	92.8
1947-48 ...	110,000	91,376.37	83.07
1948-49 ...	119,800	?	?

Can you read between the lines? In five years the United Budget has increased its goal about $37,000. Its receipts have increased about $24,000, with a percentage about 85. Should we strive for a goal far beyond our previous achievements? Before you answer, you must remember that inflated prices have increased costs everywhere and excessively so beyond our own shores. Also, incomes have gone up far beyond the increase of the United Budget! What bothers some of us is the failure to share with others in the increased incomes of Friends everywhere. It was that "unknown factor" that caused the Executive Committee to limit the United Budget for 1948-49 to the $119,800 given above. The Boards asked for, *and need* at least ten per cent more than we set for our goal. What about it, Friends?

Remember, this is ONE WORLD so far as the Good News of God's love is concerned. While you may designate your gift for a particular type of service, we shall continue to minister to the whole man. So, these Boards and Committees are given a percentage of the United Budget to carry out their concerns.

Some folks may ask, who spends all this money, and for what? If you read the literature of the Five Years Meetings, you know many of the answers. In brief, these are the channels through which your money goes to meet the spiritual needs of the Yearly Meetings and our outposts.

Missions, Christian Education, Peace, Education, Stewardship, Public Morals, Social Order, Evangelism, Ministerial Training, Aged Ministers and Missionaries—all of these share in your gifts to the United Budget. We call it "United" because there is a unity in the work that they all do, though some specialize in carrying out particular concerns. It is also called "United" because eleven Yearly Meetings from coast to coast share in this outreach beyond their own areas under a sense of concern.

The Mission Board is doing sacrificial work for us, and their workers are even more sacrificial in service, strength and dedication. Read *Friendly Flashes* THE AMERICAN FRIEND, the *Bulletin of the Board on Public Morals,* and similar papers to get up-to-date facts about their work. The Christian Education Board is providing adequate Friendly material for home and Bible School. If you are unable to attend Bible School, there is a Christian Home Life Department for your benefit. Our colleges prepare our youth for a vocation and avocation in Christian service expressed in making a living. When we develop spirit, mind and body we are carrying out the purpose of God, as expressed by Paul, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth." That means a well-rounded Christian personality.

CONTRIBUTORS

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In seeking a foothold for self, love finds a foothold for others; seeking light for itself, it enlightens others also. To learn from the near at hand may be called the key to love.

—The Sayings of Confucius

QUAKERDOM · AT · LARGE

The news page is augmented in this issue by the remaining news items of the educational issue.

A "European May Breakfast" held at Lincoln School, Providence, on May 1, increased the school's fund for its European Relief program by more than $650.

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Scattergood School completed an instruction building last fall. The building also provides an office apartment for the director.

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Walter H. Mohr, chairman of the George School History Department, will direct a seminar in social studies at Pennsylvania State College this summer.

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The A Capella Choir of Pacific College under the direction of Roy Clark has won for the school unstinted praise by its musical renditions and spiritual appeal.

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Emily Autenrieth, a graduate of Friends' Boarding School at Barnesville and of Oregon University, has been appointed to the Scattergood staff for next year.

* * * *

The resignation of Marvin H. Jones, for eleven years principal of Friendsville Academy in Tennessee, became effective on June 1. His successor has not been chosen.

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Elizabeth Marsh Jensen, '24, Nebraska Central, went to Philadelphia a few months ago to resume her work in the personnel section of the American Friends Service Committee.

* * * *

Friends who reside within the listening area of WLW (Cincinnati) were able to hear A. Ward Applegate on the "Church by the side of the Road," program, Sunday, June 20.

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The Spotlight, journal of the United Temperance Movement for Minnesota, featured on the front page the picture and work of H. Millard Jones, its administrative director.

* * * *

Elizabeth Hare of Somerton Meeting in Virginia will represent Baltimore Yearly Meeting at the Young Friends Retreat in Ommen, Holland, this summer.

University Friends Meeting, Wichita, Kansas, reports a helpful visit by Helen E. Walker, president of the United Society of Friends Women. Sixty-five women attended the luncheon in her honor.

* * * *

Margaret Talbert Thorp, for many years head of the Music Department of Westtown, is resigning her position to live with her sister in Tucson, Arizona. Her successor is Nora Arrowsmith of Northumberland, England.

* * * *

Friends of Walter H. Wilson will be glad to hear that he is happily employed in the University of Vermont. A recent letter to THE AMERICAN FRIEND commended our Friendly journal.

* * * *

"Old Shrewsbury Day" combined with an extension meeting of Shrewsbury-Plainfield half Yearly Meeting was held at Shrewsbury meetinghouse in New Jersey on First Day, Sixth Month, Twentieth, with a box lunch at 1:30 p.m. and a meeting at 3:00 p.m.

* * * *

David Henley, executive secretary of the Social Industrial Section, will leave the American Friends Service Committee at the end of June, in preparation for taking up his duties next fall as head of the Sociology Department of Earlham College, Richmond, Indiana.

* * * *

Wilmington College now has its own series of radio programs. *Campus Parade* is produced by the students and staff and is broadcast directly from a studio on the campus Monday, Wednesday, and Friday at 4:45 p. m., over station WPFB, Middletown.

* * * *

Local people, interested in the program of Quaker Hill and the Rural Life Association, attended a planning conference for a Rural Life School on Saturday, May 22. The meeting was held at Grailville, near Loveland, Ohio. It is hoped that a short course for rural families may be held at Quaker Hill in the early fall.

* * * *

The Singing Quaker Symphonic Choir of Friends University has appeared before a combined audience of 13,800 this year. The choir took a fifteen hundred mile trip through Kansas, Colorado, and Oklahoma in March. Tentative plans next year include a tour south through Oklahoma and Texas to the Gulf of Mexico.

* * * *

Francis R. Bacon, a Friend of Cleveland, Ohio, was honored at the annual banquet of the School of Architecture in the University there in recognition of the completion of his 25th year as Dean of the School. The faculty and students gave him a leather "two suiter" traveling bag and the men of the Alumni presented him with an outfit for taking flash light pictures.

* * * *

Camp Sa-wa-li-nais (Modoc Indian for friend), will convene July 12-18 in its new forty-acre grounds in the Cascades between Crater Lake and Mt. Shasta, which has come to Friends in a free lease from Weyerhaeuser Timber Company. It is just off state route 66, near Keno, Oregon. Construction of a simple kitchen and dining hall has been started with Evert Tuning of Sprague River in charge, and Milo C. Ross of Medford, superintendent.

* * * *

Announcement of the establishment of a Wilmington College branch school in Dayton, has been made by Dr. Samuel D. Marble, president. The school to be known as Wilmington College in Dayton was opened Monday, June 14, with a full schedule of freshman course offerings. In order to avoid the intense summer heat and to give students an opportunity to carry on full work schedules while attending college, classes will be conducted on a "morning school" basis during the summer term.

* * * *

As in Noah's Ark? The Heifer Committee is still active. On May 13, one hundred and sixty heifers purchased in Denmark landed in Poland, and are now providing life and hope to persons in welfare institutions and on farms. On May 19, eight pure-bred bulls were loaded, bound for Austria. The shipment brings the grand total of all animals shipped since July 14, 1944, to 5,589, including bulls, goats, horses, and heifers. Two hundred and seventy-seven goats have arrived in Japan. Only one animal was lost enroute to Yokohama. Goats for the first June shipment are being supplied largely by the Evangelical and Reformed Church branch of the Goat Project. The Heifer Committee aims at two thousand milk goats on Japanese soil by October 1. So reports the Rural Life Association.

NEWS OF OUR MEETINGS

At the College Avenue Meeting in Oskaloosa, Iowa, where Lela Gordon is the pastor, there was a Palm Sunday dedication service for seven babies. On Easter Sunday the Meeting welcomed publicly eighteen members into active membership and two into associate membership. Seven of these were members of the pastor's preparation class for church membership.

* * * *

West Milton, Indiana, Friends held an impressive service on Sunday morning, May 30, for the dedication of a new Hammond electric organ, new art glass windows, and the redecoration of the interior of their house of worship. These improvements have been made during recent weeks through splendid cooperation of all the members working with the two Sunday School classes that sponsored the four thousand dollar project. At this service seven persons were welcomed into church membership.

* * * *

Friends Memorial Church of Berkeley, California, have made several improvements to their church property. A new Baldwin electric organ has been installed and a new Eastman sound projector will be of service in many ways. The Decorating Committee have been beautifying the church grounds and the members of the Men's Extension Movement have begun repainting the parsonage. Gifts have been received for the remodeling of the parsonage entrance. Twenty-two new members have been received into membership within the last six months.

* * * *

On May 1, Oskaloosa Quarterly Meeting convened at Albia, with the evident presence of the Lord throughout. In the meeting on Ministry and Oversight, Milo Rees urged that the message of Friends and of salvation be passed on. A challenging message was brought by Lela Gordon in the eleven o'clock worship hour on the need for preparing for the future. The Woman's Missionary Union held the usual session after the dinner was served, with the Albia ladies in charge of the program. Following the general business in the afternoon, a panel discussion was held on Christian education.

* * * *

Honey Creek Meeting near New Providence, Iowa, held a church family night potluck supper on May 6, during National Family Week. On Mother's Day a dedication service was held for babies. The church and parsonage have been improved in a number of ways, such as being insulated, installation of running water, and redecoration. A number of joint enterprises have been carried on with New Providence Meeting. Speakers for joint meetings have been Kirby Page, William Bacon Evans of Moorestown, New Jersey, and Ray Cunningham of the Ames, Iowa, Y.M C.A. A joint project is to encourage the sale or rental of homes in the community to those of Christian character. The annual Vacation Church School began on May 24.

* * * *

For Friends vacationing in New Hampshire, a concerned Friend writes that the following Friends Meetings will be held: At Gonic, Meaderboro, Rochester, and South Pittsfield, every Sunday morning at 10:30 a.m.; North Sandwich, every Sunday morning at 10:30 a.m., June-September; North Weare, every Sunday at 11:00 a.m. (Federated); Weare Monthly Meeting at N. Weare at 8:00 p.m. the first Thursday each month except August; West Epping, first Sunday in October at 3:00 p.m.; Henniker, Thursday, August 5, at 10:30 a.m. and noon picnic; Unity, a picnic and other meetings on August 1 at 11:00 a.m. at Quaker City, seven miles south of Claremont.

* * * *

The Poughkeepsie, New York, Meeting cooperated in union Lenten services with Elden Mills, former Friends' minister, speaking in the Friends meetinghouse. One of the rich experiences of the winter was that of Brotherhood Sunday when Rabbi Erwin Zimmett of Temple Beth-el spoke. He is a German refugee. One of the vital groups of this Meeting is the Youth Fellowship that took complete charge of the morning service on May 23. They have been studying the book *Jesus: The Carpenter's Son* by Sophia Fahs. The outstanding event in the year for the Meeting was the Woman's Missionary Union Conference held May 1-15, in which almost every member cooperated

* * * *

A church festival was sponsored on April 30 by the young people of Whittier, California, church to raise funds to send representatives to the high school institute of international relations and for the New England caravan. Booths provided food and entertainment and resulted in the raising of $200. A mother-daughter banquet was held on May 5, highlighting a Mother's Day sermon presented by several young daughters, a tableaux, and a story by Beatrice Folger. Dinner was served by the men. Ezra Ellis, Methodist pastor and former Whittier student, told of his recent world tour at a luncheon meeting of the Woman's Society on May 13, stressing the need for tolerance, Christian understanding, and of giving.

* * * *

Mooreland, Indiana, Friends held a Rural Life Day on May 23. Invitations were extended to each Meeting of the Quarter and to the other two churches in Mooreland and to all interested persons. In the meetinghouse, beautifully decorated with flowers, the morning worship was held with the singing of rural life hymns, readings and songs by children, and a chalk talk by the pastor, L. O. Brown. Following dinner on the lawn, a program was held including orchestra music, and the presentation of "The Builders" by a group of local people. This was followed with a panel discussion by members of the Rural Life Committee, including Louise M. Cain, Carolyn Cox, Stanley Hamilton and John Walters.

* * * *

Winchester Quarterly Meeting convened in Muncie, Indiana, Memorial Church on Saturday, May 15. Kenneth Pickering read the queries in the Ministry and Council meeting and a discussion of responsibility of members followed. Devotions in the following meeting were led by Laura Fetters, the evangelistic superintendent. John Compton, Yearly Meeting Secretary, spoke stirringly on the subject, "Ye Must be Born Again." Eloise Blackwood of Muncie was present. She has been appointed a representative of Indiana Yearly Meeting to the International Young Friends Retreat in Holland in July. A noted vocalist, she is giving a concert in the Muncie Friends Church on June 13 at eight o'clock, which all young people are urged to attend.

* * * *

Plainfield, Indiana, Meeting regretfully accepted the resignation of Milo S. Hinckle, following a pastorate there of six years. He and his wife, Addie Hinckle, have served out of a rich experience among Friends in other Yearly Meetings and in Jamaica. They have become identified with many community activities, and have injected the spirit of worship into all the undertakings which they have touched. Growth of the Young Friends Fellowship Group, organization of a junior group called the Young Citizens of Tomorrow, building up of large, serious-minded junior, intermediate and high school groups in the church school have been only a few of their accomplishments. Adults, young people, and children have loved and cooperated with them because each piece of work has had deep spiritual significance. Milo Hinckle's Quaker messages have touched the hearts of the people and are so practical for today's problems

that all who heard him have experienced spiritual uplift. His story period for children during the worship hour has become an institution in Plainfield.

A CALL TO WORSHIP

Friends of the Chicago and Blue River Quarterly Meetings have joined to issue a call to all Friends in Illinois or adjacent to Illinois centers to come together in a general meeting for worship, discussion and fellowship on Saturday, October 23, at the Evanston meetinghouse, 1010 Greenleaf Street. The meeting will be free from organizational business and makes its appeal to all Friends as a new and fresh opportunity to come into a deepened experience of group life in the spirit. Thus Monthly Meetings throughout the state are not being asked to appoint representatives, but to urge all members to feel themselves to be a vital part of the general meeting.

The theme for general discussion is announced as "Understanding and Living the Quaker Peace Testimony." The program as planned runs through the day and includes a lecture, "We Testify of Him," to be given by Lewis Benson of Germantown, Pa. The concluding address will be given by Alexander C. Purdy of Hartford Theological Seminary.

An American Negro soldier, fighting in the Pacific during the recent war, was said to have remarked that his epitaph should read, "Here lies a black man who died fighting a yellow man, that white men might be free."

HORIZON

Gypsies from France, Spain, and other countries gathered at Saintes Maries-de-la-Mer, a tiny Mediterranean fishing village, to honor St. Sara, gypsy saint.

* * * *

One hundred young people have been invited to attend the Amsterdam Conference in which the World Council of Churches will be brought into existence. The Council to date has been "in the process of formation."

* * * *

Whether the Anglican Church should have women priests is a question to be brought before the Lambeth Conference, consultative body of the communion, when it meets at London in July. The General Synod of the church in China will refer to the Conference a proposed canon which provides that deaconesses may be ordained during a twenty-year period.

* * * *

The hasty recognition of the Jewish State in Palestine has wrecked Arab-American friendship, Khalil Totah, executive director of the Institute of Arab-American Affairs, stated today in a telegram to President Truman. The communication to the White House, stating that "Domestic politics should not be permitted to influence American foreign policy," asserts that the Zionist attempt to create a state in Palestine is sheer aggression against the legal inhabitants of Palestine based upon the international principle of self-determination of indigenous populations.

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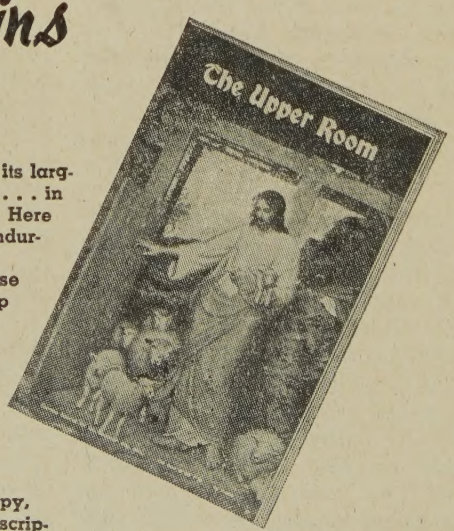

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QUAKER HILL SUMMER INSTITUTE ON FRIENDS MINISTRY AND FAMILY LIFE

On July 19, ministers and their families will gather at Quaker Hill for a Summer Institute to last twelve days. For the ministers there will be offered the following courses: Bible Study; The Church in the Community (Community Programs of Action, and The Church and Family in the Rural Community); The Quaker Interpretation of Christianity; and Studies in the Lives of Christian Saints. Leaders are Henry E. Kolbe, William W. Biddle, Stanley Hamilton, Percy M. Thomas, and William Q. Hale.

For the wives of ministers, as well as for mothers and teachers, there will be organized group discussions around the topic "Creative Patterns of Christian Life in the Family," a course planned to deepen the spiritual experience in the family, and help to correlate the family with the Friends Meeting and the community in Christian growth. Leaders are R. Furnas Trueblood, and Elizabeth A. W. Furnas.

Children, too, will have a place in the Institute. For them are prepared "Classes in Christian Living." These will consist of related activities such as stories, discussions, handwork, dramatics, music, play, etc. These are for children from three through eleven years of age. Leaders are Margaret Thornburg, Margaret Starbuck, Lillian Shepard, and Lucile Thomas. Babies under three years of age will be cared for by Deborah Furnas. If parents bring boys and girls of twelve years or over, leadership will be arranged for them.

This Institute, although designed primarily for Friends' pastors and their families, is open to all who are interested. It is intended that this will be a time of inspiration, study and vacation for the entire family. The final registration date will be July 10. The charge for the Institute is $17 for adults for the twelve days, and for the children, $8.00. Letters may be addressed to William Q. Hale, Director, Quaker Hill, Richmond, Indiana.

TEACHERS FOR FRIENDSVILLE

Friends interested in educational work in East Tennessee are asked to write immediately to the Board of Directors, Friendsville Academy, Friendsville, Tennessee.

MARRIAGES

FARIS-MEYER—Doris Meyer, daughter of Mr. and Mrs. Carl H. Meyer of Iowa Falls, to Robert Faris, son of Mr. and

Mrs. Harry Faris of New Providence, Iowa, at the Methodist church in Iowa Falls, June 1, with Reverend Roger Tappmeyer officiating.

DEATHS

COPE—Florence E. Cope on May 9, in Des Moines, Iowa. She was born in Lee County, Iowa, in 1857, the daughter of James and Sarah Davis Polk. She was united in marriage with William A. Cope who preceded her in death. She was a valued member of the Friends Meeting of Marshalltown, Iowa. Surviving are four daughters and two sons. Orval H. Cox was in charge of the services, and burial was in Riverside Cemetery.

JACKSON — George T. Jackson of North Andover, Massachusetts, on May 5, as the result of a fall. He was born in North Andover in 1896. Surviving are his wife, Edna Rothera Jackson; a daughter, Doris Lister, both members of Lawrence Meeting; his mother, three sisters and three brothers. Services were conducted by Ralph D. York, pastor of the First Methodist Church of North Andover, and Arba J. Marsh, pastor emeritus of the United Congregational Church of Lawrence, who for the past few months has been serving Lawrence Friends Meeting. Burial was in Ridgewood Cemetery, North Andover.

NEWSOM — Winona Newsom, aged eighty-one years, on May 15, at Carthage, Indiana. Death resulted from a fall. She was a lifelong member of Carthage Friends Meeting, to which she gave untiring service and loving devotion. Services were conducted by her pastor, DeWitt Foster, assisted by Dr. John T. Schull, Methodist minister.

WEANT—Sarah Brown Weant of Jefferson, Iowa, on March 19, in her eighty-eighth year. She was the daughter of Clayton and Phoebe Brown, coming to Paton from Richmond, Indiana, in 1879. She was a charter member of Paton Friends Meeting. Surviving are two daughters, Mrs. H. C. Snyder; Mrs. H. J. Drayer; her daughter-in-law, Mrs. Ella B. Weant; nine grandchildren and eight great grandchildren. Services were conducted by Alvin Hoskins and burial was made in the cemetery across the road from the church which she helped to establish.

WHALEY—Edgar E. Whaley on April 28, at Marshalltown, Iowa. He was born in Marshalltown in 1858. He was preceded in death by his wife, a daughter, and a son. Surviving are a daughter, Pearle Whaley, and two granddaughters. Orval H. Cox was in charge of the services, and burial was in Riverside cemetery, Marshalltown.

WHITE—Gracie White, on May 27, in Eldora, Iowa. She was the daughter of Sylvester and Mary Moon, and was united in marriage with Elwood S. White. She became a member of New Providence Friends Meeting at the age of sixteen years and has remained a faithful and active member until her death. She leaves her husband, a daughter, Lois Bekemeier, and a son, Abner. Services were conducted by J. Paul Hadley and Rev. J. R. Moore of the Congregational church in Eldora, with burial being made in New Providence Cemetery.

LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck. Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets. Bible School 9:45; Meeting for Worship, 11:00; Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 N. Alabama Street, Indianapolis, Indiana. Unified Service and Junior Church 10:30 - 11:30; Herbert Huffman, Minister; Robert Gemmer, Assistant Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 144 East 20th Street, New York, from May 2nd through September, each Sunday at 11:00 a.m.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

Seattle Meeting, 6515 Twenty-fourth N. E., (Temp.) 11:00 a. m., Nursery accommodations. Telephone VErmont, 1657.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

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Authorized by the Five Years Meeting of Friends in America

Published fortnightly by
THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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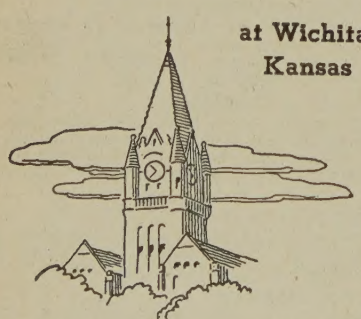

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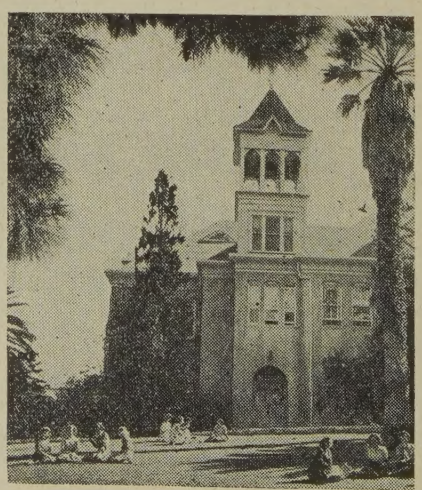

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